The Work of the Presbyterian Church

FOR THE

INDIAN RACE

in the United States

By

THOMAS CLINTON MOFFETT

The Board of Home Missions of the Presbyterian Church in the U. S. A., 156 Fifth Avenue, New York

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THE LITERATURE DEPARTMENT OF THE BOARD OF HOME MISSIONS OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA

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INDIAN SCHOOL BOYS
Navajo Mission, Tolchaco, Arizona

From an old engraving

JOHN ELIOT, THE FIRST MISSIONARY AMONG THE INDIANS OF MASSACHUSETTS

THE CHRISTIAN FAITH FOR THE NATIVE AMERICAN RACE

Increasing Population

The Indians of the United States are increasing in numbers. The Office of Indian Affairs in the latest printed report gives the figures as 323,403. Including the natives of Alaska over 350,000 red men are under our flag in America. For several decades the increase has been evident, and there are possibly more Indians in our country today than there were a century ago.

The Task of the Church

Never before have Indian missions demanded so much effort or presented greater difficulties. "The Indian Problem" will be solved primarily by the consecrated labors of missionaries and Christian teachers, both of the white and red races, and the urgent duty is the conversion to Christianity and the training in the new faith of 175,000 of these descendants of the native Americans, who are not claimed by any church, Protestant or Roman Catholic. The destiny and place in our civilization of the Indian race will be soon determined.

Re-Adjustments

The new Government policies of abolishing Indian agencies, allotting land in severalty, removing restrictions on allotted lands to a considerable extent, and breaking up tribal relations and heathen customs,

are making a new epoch for this race. Paganism is rapidly losing its last hold. Re-adjustments are made necessary in our Christian enterprise.

Presbyterian History

Presbyterian missions to the Indians date back to the labors of John Sargeant, Jonathan Edwards and David Brainerd for the Mohicans, and Azariah Horton to the tribes on Long Island. The first contributions by the General Assembly to Indian missions were made in 1806. Through the long line of self-sacrificing missionaries for a century and a half, there is traced the story of the labors of Gideon Blackburn for the Cherokees, Peter Dougherty among the Chippewas, Alfred Wright for the Choctaws, Drs. Riggs and Williamson for the Sioux, Marcus Whitman, H. H. Spaulding and the Misses McBeth for the Umatilla and Nez Perces, to the present day company of devoted men and women in missions and schools.

The Far-Flung Line

The work is in twenty states, among fifty-seven tribal divisions:

District I.	Tribe
California	Hoopa, Klamath River.
	Mono (Digger)
	Pitt River
	Me-coop-da (Chico)
	Paiute
Oregon	Tutuilla (Cayuse, Umatilla, Walla Walla)
Washington.	Puyallup
	Nesqually, Chehalis,
	Spokane
	Makah
	Quinaielt
Idaho	Nez Perce
	Bannock, Shoshone
	Western Shoshone
Utah	Shivwits
Wyoming	Arapahoe

District II.	Tribe
So. Dakota	Sioux (Yankton
Minnesota	Wahpeton, Sisseton)
N. Dakota	
S. Dakota	Sioux (Ogalalla)
Montana	Sioux (Assiniboine, Yankton)
Wisconsin	Stockbridge
	Menominee
	Neopit
	Ojibway
Michigan	Chippewa, Ottawa
Nebraska	Omaha

District III.	Tribe
Kansas	Iowa, Fox
	Kickapoo
Oklahoma	Cherokee
	Choctaw, Chickasaw
	Seminole, Creek

District IV.	Tribe
Colorado	Southern Ute
New Mexico	Laguna
	Pueblo
	Navajo
Arizona	Pima
	Maricopa
	Papago
	Navajo
	Mohave
	Apache (Mohave)
	Tonto, Yavapai

District V.	Tribe
New York	Iroquois (Seneca, Tuscarora, Cayuga, Oneida)
	Seneca (Cattaraugus)
	Shinnecock
Penna., etc.	Boarding Schools
Unclassified	Various Tribes

Presbyterian Workers

It requires a strong force of workers, for our denomination is in the vanguard of the denominational forces. The record to January, 1914 is as follows:

Missionaries, helpers and interpreters, under appointment of the Board	156
Additional workers required for vacant fields	6
Pastors and helpers, supported by Indian churches and native Missionary Societies	20
Indian school employees and field matrons of the Woman's Board	54
Total of Presbyterian missionaries for Indian work	236

Indian Missions 1903, 1908 and 1913

The advance in the *Indian missions of the Presbyterian Church* in the last five and ten years, is indicated in part by statistical summaries. The Board appointed a special representative for Indian work nine years ago, and the Department of Indian Missions has been established six years.

The reports of the Board for 1903, 1908 and 1913, give the following figures: (where spaces are blank, the data were not reported that year).

	States	Tribes	Ch's.	Stas.	Ord. Ministers	
					White	Native
1903	14	23	88	..	34	26
1908	16	42	98	29	26	36
1913	21	57	116	118	45	39

	Commis'd Helpers		Total Work'rs	Communicants		Adherents (estim'ed)	Sab. Schools
	White	Native		Native	Mixed		
1903	..	..	60	4562	694	.....	75
1908	19	41	122	5887	208	14,977	88
1913	20	58	162	7202	575	18,608	127

	Enrolment		Mission Schools	Teachers		Enrolment
	Native	Mixed		White	Native	
1903	3383	1172	....	91	14	..
1908	5204	363	..	61	6	..
1913	6478	605	12	51	..	473

Is He "The Noble Redman"?

The native American race has been called the highest type of pagan and uncivilized man that the world has known. Not only in physical endowment but in mental equipment, the Indian takes high rank. He commands respect and admiration not the less for his sturdy independence, his struggle for existence in hunt and war, than by his record of stolid endurance in privation and suffering, and the strength and freedom of his life. An undeveloped race, an untutored savage, the American Indian yet received the striking tribute of the designation, "The Noble Redman."

The Wrongs of the Indian

The story of his wrongs, like the romance of his life, and the history of Indian tribal warfare, is thrilling. Strangely contrasted is the record

of this people, the aggressors and the aggrieved—infamous for barbarous cruelties and treachery, famous for heroic endurance of abuse and for fidelity to treaty pact—ranging from the bloodthirsty Apache and Cayuse, with the scalp knife, to the peaceful Pimas, who can boast that they never shed white man's blood, and to the friendly Nez Perces. But no wrong done Indians of this land is greater than our leaving so many of them to this day in the darkness of heathenism and superstition. Thousands with a mild surprise still reply, when the Christian herald comes to them: "Nobody ever told us that story before." Six thousand children of the second largest tribe, the Navajo, are without church or school at this hour.

"Inalienable Rights"

The opportunity to hear the gospel and to accept its offer might be fitly called in this age one of the "inalienable rights" of men. We are not offering this right to thousands of Indians. No plea for missions in America sounds louder today. These are the Native Americans. We dispossessed them of lands and much of their life's freedom and joy. We have owed it to them to give them a better possession, a higher life. This obligation has been generously fulfilled in part. It has been strangely neglected in other part. A business man of New York City, who sends his check monthly to the Board for the support of a missionary to the Navajos, remarked: "I felt that I would like to help to people Heaven."

The Scope of the Work

The following statistics show the exact status of Presbyterian Indian mission work as reported February, 1914:

Organized Churches			121
Additional Stations where services are held			115
Ordained Ministers	White	45	
	Native	42	87

Unordained Helpers, Interpreters and Other Employees	White	26	
	Native	73	99
Communicant Christians in Indian Churches—			
	Native	7,526	
	Mixed	521	8,047
Total Estimated Adherents (Including Communicants as given above)			18,319
Indian Sunday Schools Under Presbyterian Direction			143
Sunday School Enrolment	Native	7,123	
	Mixed	792	7,915
Mission Schools			13
Pupils in Indian Schools			482

(The above figures are for the United States exclusive of Alaska. 1500 native Alaskans are Presbyterian adherents. Our total constituency among the native American race is therefore over 20,000).

Progress and Promise

The continued advance from year to year is encouraging, and the testimony has recently been borne by a Government agent, located among our Presbyterian Nez Perce, of Idaho, that there is probably not to be found a more religious people in the world, more devout and attentive to the obligations of their faith than these Christian Indians. The remarkable transformation of the largest tribe of Indians in America is graphically described in the words of Dr. John P. Williamson in a recent report regarding these people among whom he has spent his whole life. The effect of the whole Indian mission undertaking is revealed in these lines:

"The first generation of converts was sorely tempted to return to ancestral idolatry, and a considerable per cent. of baptized children bred back to paganism. Fifty years ago, when I received my appointment as missionary to the Dakota Indians, there were only about a score of Christian families in the whole nation. Notwithstanding the inherited impress of paganism on their hearts, God has shown his power and

mercy in calling eight of their descendants into the ministry, out of twenty-one Dakotas who have been ordained in the Presbyterian Church. And looking at the church members we find that about 50 per cent. of the communicants in our churches are Christians of the third and fourth generation. So the power of paganism is fast waning. If the twenty-five thousand Dakotas were all questioned as to whether they were Christians or pagans, in my opinion four-fifths would reply that they were Christians, although not that proportion have been baptized."

Chapels and manses are being erected and the putting of old mission-buildings in more creditable and attractive condition is constantly kept in view. The Board of Church Erection cooperates largely in making grants for these purposes, as they are recommended by the Presbyterial Committees.

Evangelistic Labors

Rev. John N. Steele, of Syracuse, New York, has been for three years the Presbyterian evangelist-at-large for the Indian work under the Board. He spends a considerable portion of the year in traveling from reservation to reservation, cooperating with the regular pastors and missionaries in proclaiming the good news of the gospel to the red men. He also takes part in camp-meetings and Bible institutes, where the Word is prayerfully studied and native workers are fitted for more effective leadership. Sane in his methods, winning and kindly in his personality and his presentation of the truth to the Indian congregations, he is privileged to bring the glad tidings to many native Americans who hear the message from his lips for the first time.

The Board's Specialized Service

By the General Assembly's action this work is under the secretarial supervision of Rev. B. P. Fullerton, D.D., located at St. Louis, Missouri.

The Superintendent of Indian Missions occupies separate offices in connection with the Board of Home Missions at 156 Fifth Avenue, New York. His time is taken up with executive plans and conferences, public addresses and the correspondence entailed by letters and requests

from all parts of the country. In addition to this a number of months are annually spent at Washington, D.C., and in visiting the widely scattered and often remote places on the mission fields in twenty states. By this field service the missionaries are kept in touch with the Board and their trials and needs more fully understood. There are always more opportunities, for inspirational, educational, and publicity work than can be fully met. The offices are a clearing-house for literature and information on Indian subjects.

Support of Special Objects

The partial or entire support of specific workers or fields by churches, societies, or individuals, is encouraged, and about $14,000 is annually contributed in such special gifts. This form of benevolence brings the giver into closer touch with the object than could otherwise be the case, and results in deep and continued interest. During the past year a bequest of $16,000.00 designated for one of our missions, was received.

The Fields

The Indian fields have been arranged in *five divisions* for administrative purposes, and the progress and present conditions of the work are reported in these groupings:

Division I. The Far Northwest

(Including Northern California, Oregon, Washington, Idaho, Utah and Wyoming).

The neglected Indians of northern California, numbering about ten thousand, have been without ministerial care and the preaching of the Word through many years. The devoted labors of three field matrons, maintained by the Woman's Board at Hoopa, North Fork, and Fall River, have opened for our denomination the door of large opportunity. And now three ordained ministers have been secured in response to the application of the presbyteries for help from the Board. The interest and prayers of the Church at large are particularly asked for this work now established with ordained ministers in charge.

The Church of Chico, under the fostering care of Mrs. John Bidwell, prospers and is to receive generous provision for its future needs from its devoted benefactress.

The fields in Oregon and Washington, among the Umatilla, Spokane and Puyallup Indians, report a good year, and some itinerating has been done by the missionaries to reach evangelized neighboring tribes. The Nez Perce have the banner record in this spirit of evangelization and zeal for the gospel, and another year marks progress under the labors of the Rev. James Hayes, the Rev. Mark Arthur, and the company of "theologues" from Miss McBeth's school of the prophets.

Division II. The Middle Northwest

(Including the Dakotas, Montana, Wisconsin, Minnesota and Nebraska).

The work among the "Plains Indians" is the most extensive and best-equipped Presbyterian field, and thirty-six organized churches among the Dakotas, with twenty ordained ministers, is the gratifying report for this, the largest tribe of all the American Indians. Dr. John P. Williamson's bow abides in strength, and the Rev. D. E. Evans, the Rev. A. Fulton Johnson, and the Rev. E. J. Lindsey, as district missionaries, have rendered devoted and arduous services in their broad fields.

A year of advance in the Omaha mission has fulfilled the expectations of the ministry of the Rev. George A. Beith, who has won the hearts of his people and has enlarged the church building to accommodate the increased attendance. The prohibition of the importation of the "mescal" which has caused injury to the Indians and the mission work, is urgently called for. A handsome and well-equipped hospital has been erected by the Board for the Omaha Indians at Walthill, Nebraska, under the medical care of Dr. Susanna LaFlesche Picotte, and the superintendency of Mrs. Mabel Odom.

Division III. Oklahoma and Kansas

The Five Civilized Tribes have been largely evangelized and brought into relations with the Church by three denominations, the Baptist,

Methodist, and Presbyterian. Paganism is still dominant only in some of the full-blooded communities, and where the Indians have resisted the white man's approach and the new order of affairs in what was erstwhile the Indian Territory. Our Presbyterian missions and schools among the Cherokees, the Choctaws and the Chickasaws, and the Seminole and Creek nations have been influential. Many of the converts have mingled with the white communities, and there is an Indian element in a large number of the congregations in towns and villages of the new State. District missionaries have the oversight of the work in the several tribes, and twenty-six organized churches among the Choctaws are included in a separate Indian presbytery, the only other presbytery confined to Indians being that of the Dakotas.

The Kickapoo and Iowa reservations in Kansas have been provided with an ordained missionary and a field matron. The work is difficult, but drunkenness and low moral conditions have notably improved during the past two years.

Division IV. The Southwest

(Including Colorado, New Mexico, Arizona and Southern California).

The largest appropriations of the Board for Indian missions have been made within the bounds of the two territories where one-fifth of the Indians of the United States dwell and the most primitive and pagan conditions are found. The past year has justified the expenditure of faithful service and of funds, for heathenism and old superstitions are manifestly weakening and the power of the gospel is beginning to be revealed. Among the Navajos, who are exceeded in number only by the Sioux, six mission stations splendidly located have been served by six ordained ministers, two physicians and six school workers. Dr. J. D. Kennedy, our medical missionary, treated over one thousand cases during the year, notwithstanding the prestige of the Indian medicine men. The first converts to the Christian faith have now been won, and the daydawn has appeared in this land of the shepherd people.

The Pima services are attended as usual by large congregations, and most recent reports record increasing numbers. The Papago work at

Tucson has been richly blessed and the work has been extended, two new chapels being erected, 65 and 100 miles south of Tucson, that the long-neglected, nomadic Indians, extending to the borders of Old Mexico, may have the privileges of the gospel and pastoral care.

A new church has been recently organized for the Mohaves on the Colorado River reservation.

The mission to the Lagunas of New Mexico is in better condition today than for several years, when factional divisions disturbed the congregations. A comfortable manse has been erected for the missionary and his family.

Division V. The East

(New York, Michigan and Pennsylvania).

A gracious revival has been granted the churches on a portion of the Allegheny Reservation among the Iroquois. The Rev. Morton F. Trippe D.D. of Salamanca, N. Y., has completed thirty-two years of missionary service, and the seal of God's acceptance of his labors has again been manifested in a blessing upon special services recently held.

> Thirty years ago the highway from Salamanca to State Line passed through long reaches of unallotted land in all its native wildness. Today there is scarcely any land unallotted. Most of it is cleared and under cultivation. Attractive farm buildings now occupy what was, thirty years ago, forests or land encumbered with stumps, logs and brush.

On the Cattaraugus Reservation, west of Buffalo, the work has prospered under the faithful ministry of Rev. J. Emory Fisher. There are over one thousand adherents of our Presbyterian churches among the Iroquois on three reservations of western New York State.

In Michigan one Presbyterian congregation is organized among the Chippewa, and the work is maintained without financial aid from the Board.

Indian Mission Schools and Field Matrons

The report of the Superintendent of Schools shows that the Woman's Board has maintained thirteen Indian schools and three field missionaries during the past year. Increased attendance and higher efficiency

and greater consecration among the workers have characterized the work. Many have expressed a desire to live the Christian life and are under training that they may intelligently enter upon the responsibilities of church membership. The total enrolment in these schools of 482 boarding and day pupils should be greatly increased, considering the fact that about 10,000 Indian boys and girls of school age are wholly unprovided with school privileges.

The capacity at the Tucson School, Arizona, has been increased from 127 to 150 by utilizing verandas for outdoor sleeping rooms. The school at Jewett, N. Mex. has an increased attendance and the limit of accommodations reached. A hospital is much needed. At Ganado, Arizona, pupils have been refused for lack of room. A new dormitory is being provided making accommodations for 25 boys and 25 girls. Elm Spring, Okla., is one of the few self-supporting Indian schools, and a new dormitory is needed for the work there. "Old Dwight" continues to render effective service, and is of increasing value to the full-blood Cherokees. A new and commodious group of buildings is being planned as Alexander Hall was destroyed by fire this last year.

Since the closing of Nuyaka and of Mary Gregory Memorial at Anadarko, without the providing of successors to these useful schools ,Dwight and Elm Springs are our only Indian schools in Oklahoma.

The average cost to the Boards per pupil so far as reported, is about $125 a year, this including all cost of maintaining the school instruction, repairs of building, pupils' board, clothing supplied and in some cases traveling expenses. The United States Government allows from $165 to $175 per pupil for its Indian educational system.

There is an open door of opportunity among Indians everywhere for *field matrons* who will go into the homes of the people and teach the women how to improve their conditions of living. The old habits of camp life need to be transformed. Above all is such instruction necessary for mothers in telling them how to care for their children. Infant mortality is abnormally high among our Indians and lives and souls are the reward of the worker in this field.

No professional schools are maintained, and the returned students on the reservations and amid Indian surroundings are seldom given special oversight or aided to find the sphere of larger usefulness for

which an extended period of instruction should have fitted them. The stress and temptation of tribal associations and reservation life, is too severe for many of them.

Industrial Training

The principal instruction in the mission schools beyond classroom work is in agriculture, stock raising, and domestic service. In the arid sections irrigation farming and stock-raising are given special attention. The Indians are agriculturists and stock men primarily. No educational efforts can be more practical and needful than the raising of the standards of farm life and domestic life on the reservations. The girls are taught cooking, sewing, and all of the civilized and refining arts of domestic economy.

Government workers often bear tribute to the superior influences of the mission schools and the refining and homelike atmosphere which the church institutions secure, greatly to the betterment of the Indian child life. A simple course of illustration religious teaching and catechisms adapted to the Indian mind are needed today and a plan is under consideration to supply this want.

Summing up the work in the Indian schools, the present demand without exception is for greater accommodations and increased equipment, to make more effective and complete the training of the Indians for service in the uplift of their own people. Bible instruction and the nurture of the Christian life are given special attention in all of the schools, and the example and stimulus that come from daily association with cultured teachers and in the home life of the school are invaluable.

Bible Training and Indians in Preparation

In Arizona "The Charles H. Cook Bible Training School" has been established and new buildings are being erected. A class of young men, with representatives of three tribes of the far southwest, is organized in the buildings at the Papago Mission of Tucson, and a permanent institution will soon be located and properly equipped. In Oklahoma the Synod has established Bible institutes, lasting from a week to three weeks, in the group of churches and missions of each tribe.

For the great work among the Dakotas the American Missionary Association and our Board have provided for the joint control of the Santee Mission Bible Department.

The notable work conducted by Miss Kate C. McBeth and her associates in Idaho, continues in the preparation of Nez Perce evangelists and other Christian workers. The new Indian Training School, under the direction of the Northern California Indian Association, at Guinda, Cal. will provide for evangelical instruction for pupils from the tribes of the Pacific Coast.

Annual Conventions

Institutes and district conventions are a valuable feature of the work. Conferences are held by the workers at central points in Oklahoma, the Dakotas and the southwest. Presbyterians unite in the Zayante Conference held at Mount Hermon, California, by the Northern California Indian Association. Yearly reports are also received from the Umatilla Conference in Oregon, the Nez Perce encampment in Idaho and the Pima camp meeting in Arizona.

At the meeting of the General Assembly each year a conference of missionaries and Presbyterian workers in the interests of the Indian fields is now established as a regular appointment. For several years there has also been held at the Home Mission Board rooms a general conference of the officers of Christian Indian organizations and friends of the cause who can conveniently meet together in New York City. There is becoming a united movement of influence and broad scope embracing the general Christian agencies at work for the uplift of the Indian race.

Indian Exhibits

The series of missionary expositions in Boston, Cincinnati, Baltimore, Chicago and other large cities, under the fostering care of the Missionary Education Movement, provide an opportunity for service on the part of the various denominational Boards in caring for particular sections. The Board provided for each of these expositions an extensive exhibit in the care of a representative of the Department. It this way

the needs and capabilities of the Indians are brought to the attention of hundreds of thousands of visitors. The Board also furnishes a considerable amount of exhibition material and distributes large quantities of literature concerning missionary activities.

Interdenominational Committee

The Home Missions Council, including thirty-three national Boards, has a standing Indian Committee. This Committee has vigorously prosecuted efforts in New York, by interdenominational conferences, and in Washington, by hearings before the Secretary of the Interior and the Commissioner of Indian Affairs, to secure just recognition by the Government of the large work and influential cooperation of the mission forces laboring for the uplift of the Indians of the whole country.

The country-wide agitation over religious garb and sectarian insignia in Government Indian Schools offered a special opportunity for service on the part of the Indian Committee of the Home Missions Council. United Protestantism was enabled in this instance to present a solid front. Although the President of the United States revoked the action of the Commissioner of Indian Affairs, as to the wearing of sectarian garb and insignia in Government schools, the usage was prohibited for the future schools or employees taken into the classified government service. A real victory was attained in getting before the Protestant people of the United States the facts regarding the un-American and objectionable character of the so-called "covering in" to the Government service of sectarian schools, the wearing of religious garb by teachers and the displaying of sectarian insignia in schools supported by Congressional appropriations, and the forbidding of the extension of these practices.

A notable accomplishment of the committee is an agreement of *comity among denominations* engaged in mission work for the Indians. United action is agreed upon, with practical cooperation in the division of mission fields, opening of new stations, tabulating of unevangelized tribes and neglected fields, and the sharing in conventions and other denominational efforts in behalf of the Indians.

Protestant Indians

In 1914 statistics were collated by the chairman of the Indian Committee of the Home Missions Council showing the combined work of all of the Evangelical Protestant Boards and Societies carrying on missionary work among the Indians of the United States. The reports showed the following totals:

States in which Missions are Established			19
Organized Churches			456
Additional Stations where Services are Held			556
Ordained Ministers	White	221	
	Native	222	443
Unordained Helpers, Interpreters and Other Employees	White	152	
	Native	228	380
Communicant Christians, Native and Mixed			31,815
Total Estimated Adherents (Including Communicants as Given Above)			66,778
Indian Sunday Schools			424
Sunday School Enrolment			18,200

Mission Schools 53, teachers and helpers 167, with pupils 2007.

Mission Schools

Only the elementary branches are taught and a few industries, such as agriculture, stock raising, carpentry and domestic service. To these the Government schools add weaving, shoe and harness making, wood carving, broom manufacture, dairying and bee culture. In industrial lines of education a sphere of great opportunity for the uplift of the Indian is found. The effort of the Protestant Boards in this respect is limited, but is successful where undertaken with adequate appropriations for its maintenance.

Government Schools and a Great Opportunity

An open door of opportunity to reach twenty-five thousand Indian youth and children in schools has been afforded by the new "Regulations for Religious Worship and Instruction of Pupils in Government Indian Schools." Public services and the conducting of Sabbath Schools are provided for, and two hours on week days are allowed for religious instruction of the pupils of each denomination. Where the local pastors and Christian workers have been active and faithful in maintaining this work large results have been attained.

At Phoenix, Ariz., there are over 250 Indian communicants in the First Presbyterian Church, and the growth of the work has led to the appointment of a separate pastor for the Indians of the school and the town.

As a result of a visit of Rev. John N. Steele, Presbyterian evangelist, to the Chemawa Government School at Salem, Oregon, about 100 Indian pupils were received into the Presbyterian Church of Salem, and a similar number united with other denominations.

Christian Associations

The Y. M. C. A., and the National Committees have field secreatries for Indian work, who are giving special attention to the Government schools, while local secretaries for several of the larger institutions have been employed.

The work of our Board of Home Missions among the Indians has created a deeper interest among the Government employees and among other denominations than ever before, thus resulting in increased cooperation and generous appreciation. It is a time of encouragement and of a larger promise in the evangelical church work for the Indians throughout the United States.

Neglected Thousands

Statistics gathered in 1914 showed 41 tribes or tribal divisions of the Indians in the United States needing Christian missionaries. 45,000 souls were estimated to be destitute of religious instruction or the ordinances of the Church, and 175,000 are unclaimed as communicants or adherents of any church.

Special Presbyterian Responsibility

The service of the isolated and trying Indian fields requires grit and grace. Men of faith and fidelity are they who labor in them. A grateful Church is appreciating anew today their sacrifice and devotion. As they bear the brunt of the battle against heathenism and superstition and patiently toil for the winning of souls, twice heroes are they, for

"He is a hero who will stand for right
Against a crowd, afraid the wrong to face,
He also who will stand just out of sight
And do his duty in a lonely place."

The whole undertaking needs to be placed upon a statesmanlike basis. The Indians are principally on reservations. Later they will be scattered. The door of opportunity is open now. The Presbyterian Church is in the vanguard and is best equipped for a forward move.

A Program of Action

To speedily evangelize the 45,000 Indians of our Christian land who have no missionaries or churches, and the 175,000 who are not yet adherents of any denomination.

To enlarge the number and capacity of Christian schools where the Bible is taught daily and the atmosphere of the schools is that of the Christian home.

To establish an industrial and institutional work for the neediest tribes, and to employ Christian layworkers, field missionaries and housekeepers to improve the material conditions and the home life of the Indians.

To encourage the Indians everywhere in America to adjust themselves to the new conditions and strange relations into which they have been forced, and to help them, under God, to work out their own salvation and destiny in American life.

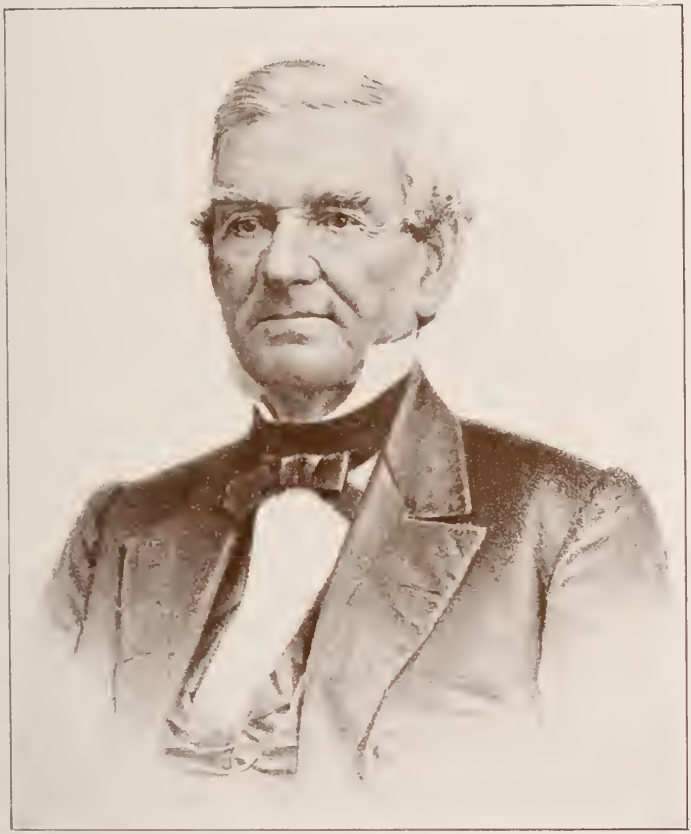
For Missionary Meetings, try selected paragraphs from pages 8, 9, 14, 18, 20, 21.

For Statistical Statements regarding Indian missions, cull out the figures on pages 7, 9, 15, 16, 17, 19, 20

Additional copies of the pamphlet may be had in quantities by addressing, The Literature Department, the Board of Home Missions of the Presbyterian Church in the U. S. A., 156 Fifth Avenue, New York City.

Correspondence concerning the Indian Mission Work should be sent to Rev. Thomas C. Moffett, D.D. Superintendent, 156 Fifth Avenue, New York City.

Correspondence concerning Mission Schools should be sent to Prof. M. C. Allaben, care Woman's Board of Home Missions, 156 Fifth Avenue, New York City.



JOHN ROSS, THE GREAT CHIEF OF THE CHEROKEE NATION, WAS OF SCOTCH AND INDIAN BLOOD

From 1828 until the removal of the Cherokees to Oklahoma he was principal chief and was continued as chief over the united Cherokee Nation in the new Indian Territory for twenty-seven years to the time of his death.

THE TUCSON TRAINING SCHOOL, ARIZONA

THE NEW WALTHILL INDIAN HOSPITAL, WALTHILL, NEBRASKA